



A MILLION SOULS FOR CHRIST.

KOREA'S GREAT CAMPAIGN FOR A MILLION CONVERTS IN A YEAR—HOW TO HELP IN PRAYER.

By GEORGE T. B. DAVIS.

Korea is in the midst of an evangelistic campaign which is stirring the country to its center, and which may well astonish the world. On the ninth of October 1909, the General Council of Korean missionaries, assembled in Seoul, decided to pray and work for a million converts in Korea in a year's time.

This without doubt constitutes the most daring and courageous forward movement undertaken by any country in the history of the Christian Church. And it is strangely significant that such a conquest should be attempted in a nation where the first mission was opened only a quarter of a century ago; and where the people have had the New Testament in their own language for less than a score of years. The splendid faith of the Korean missionaries is seen even more clearly when it is known that to-day the number of church members and catechumens in the country is only about 80,000, and the total adherents about 200,000.

The great movement for a million souls originated in prayer and the study of God's Word. About six months ago a little group of missionaries in Songdo felt keenly the need of more power in their own lives and in the lives of the Koreans around them. They called for a week of prayer and each day they studied God's Word to find out how to pray. On the evening of the fourth day the meeting was prolonged until midnight, but three of the missionaries remained in prayer until 4 A.M. At that time God's Spirit descended upon them in power, and they were filled with a great peace and love, and an intense desire to pray through to victory.

A few days later these same three missionaries,—Dr. W. T. Reid, Rev. M. B. Stokes and Rev. F. K. Gamble,—met together for an entire day of prayer. Suddenly, as they prayed, the Holy Spirit seemed to fill the room, while Mr. Gamble seemed to see Christ standing over Korea with hands outstretched in blessing. Following this these three young men and two other Songdo missionaries spent several days in prayer in a temple on a near-by mountain, and then went forth filled with a consuming passion for souls.

As Mr. Stokes went through the country villages he asked the Koreans in a certain district whether they would work and pray for 50,000 souls in a year. They went to work so willingly, that the matter of asking God for a great multitude of converts was brought up at the Annual Conference of the Methodist Church, South, held in Seoul. They adopted as their watch-word for the ensuing year: "Two-Hundred-Thousand Souls for Christ." Dr. Reid reported to the General Council of Evangelical Missions the action of the Methodist body, and a committee was appointed to consider whether all the missions working in Korea ought not to unite in a similar plan. After prolonged prayer and careful consideration the committee recommended that all the missionary bodies should unite in asking God for a million souls the following year. The Council, after earnest prayer for guidance, at length adopted the plan, and thus was inaugurated the most remarkable gospel campaign in history: the attempt to Christianize in a year's time one million of the thirteen million inhabitants of a heathen land.

From the beginning of the movement the blessing of God has rested upon it in a signal manner. Within a few hours after the Council had passed the motion, Dr. J. Willard Chapman and Mr. Charles M. Alexander and their party arrived in Seoul, in the course of their tour of the Orient, to conduct a series of special meetings for the missionaries and Koreans. For five days they conducted a conference which was a source of untold blessing to all who attended it. The atmosphere of heaven was in the meetings and everyone gained new faith and courage for the great work before them. Mr. Robert Harkness, the pianist and composer of the Chapman-Alexander party, became so enthusiastic over the million campaign that he set it to music by writing a special hymn entitled "A Million Souls for Jesus." It was at once translated into

Korean, and is being sung in churches and homes throughout the land. The chorus is:

"A million souls for Jesus,
Lord, grant our hearts desire;
A million souls for Jesus,
Lord, spread the gospel fire."

Another contribution of the Chapman-Alexander party to the movement was the Pocket Testament League, which was adopted by the General Council as one of the methods of winning the million souls. Mr. Hugh Miller, Agent of the British and Foreign Bible Society, was placed in charge of the work in Korea.

The million movement was born of faith, and it is by faith that it is being carried forward. At the close of the Chapman-Alexander conference a call was sent to the churches for two weeks of united prayer; and the missionaries are now asking Christian people throughout the world to unite with them, and with the Korean Church for a great out-pouring of God's Spirit upon the land.

When I asked Dr. Horace G. Underwood of Seoul, who is one of the founders of the Korean Church, having been there for a quarter of a century, for his opinion of the million movement, he said:

"The prayer for a million souls for Christ in Korea this year, is not as impossible as the prayer offered at the first watch-night service held in Korea on the last day of December 1885. There were then less than ten missionaries in Korea, including the women and children. The first prayer offered was for souls for Christ in Korea the coming year. It seemed impossible that such a request should be granted in Korea, the 'Hermit-Land,' the last of the nations to open its doors to the gospel. In Japan they had to wait six years before they baptised their first convert, and twelve years before they had six members with which to organize their first church; while in China they had to wait nearly a score of years for their first convert.

"Weak indeed was our faith, but we plead with God to strengthen it. We baptised two converts that year. At the next watch-night service we were led to ask for a score of souls, and before the end of 1887 there were 23 baptised believers. With strengthened faith the next year we plead with God for a hundred, and before the end of the year there were 125 professing Christians. And now with the number of missionaries in Korea; with the strong church; with the organized body of personal workers; I believe it will be more than a million before the end of the year.

"China and Japan and Russia have all acknowledged that Korea is the strategic point of the Far East. We can well believe that it is also the strategic point religiously; and to win Korea now means to win the Far East."

It is said that the prayers of one woman in Texas started the great revival which has been sweeping over South China. Will not Christian people everywhere unite in crying earnestly to God for the million souls in Korea. The following are some suggestions for prayer:

1. Form little prayer-circles or groups among your friends, and each day loth with others and alone plead with God for a million converts in Korea by October 9, 1910.
2. Pray that the Korean Christians, church officers and leaders, and the missionaries, may be so filled with the Holy Spirit that they may have power to win the heathen to Christ.
3. Pray that the hearts of the heathen may be prepared by the Holy Spirit to receive the truth and be saved.
4. Pray that God's Spirit may be poured out upon the land so mightily that the entire nation may speedily turn to God, and thus the prophecy be fulfilled of a nation "born in a day."

In another article I hope to tell how the Korean Christians and missionaries are praying and working with thrilling heroism to win "a million this year."

THE MILLION MOVEMENT IN KOREA.

THE HEROISM OF THE KOREANS IN THEIR CRUSADE FOR CONVERTS—CHRISTIANS EVERYWHERE ASKED TO ASSIST BY PRAYER.

By GEORGE T. B. DAVIS.

The movement for winning a million souls to Christ in Korea in a year is sweeping over the hermit nation like a tidal wave, and is arousing the highest pitch of enthusiasm. The passion for souls displayed both by the missionaries and the Koreans is little less than apostolic in its fervor and heroism.

Upon my return to Korea, after several weeks absence in Japan, my first glimpse of the million campaign was at Ichu, in the interior, at a conference with the Koreans presided over by Rev. J. L. Gardiner, of the Southern Methodist Church. I reached Seoul at night and the next morning set off with Mr. Hugh Miller, Agent of the British and Foreign Bible Society, on the journey of about 150 miles by rail and horse. Leaving the train at Cham Sung shortly after noon, we set out on our journey of 140 li on Korean ponies, and reached Ichu the following afternoon. The two and a half days spent at the conference were days of heaven upon the earth. God's Spirit was present in such power that one was carried back in imagination to the first century of the Christian Church when all hearts were aflame with love to Christ and a holy passion for souls.

There were about 300 delegates in attendance from all over the Southern Methodist district in Korea. They included pastors, leaders of groups of churches, helpers, colporteurs, Bible women, merchants and farmers. All were there at their own expense; all had walked from their villages; and some had travelled for a week a distance of 200 miles in order to enjoy the gathering and get inspiration for another year's work. I saw three Bible women who walked over 100 miles to be present, and a blind man who groped along more than 20 miles.

The keynote of the Conference was the "Million Souls for Christ" this year. Every address, every talk, and every song was concentrated on this one great aim. At the first meeting Dr. W. T. Reid led the congregation of over 400, in the beautiful country church, in singing the campaign song by Mr. Harkness: "A Million Souls for Jesus." It was the most popular hymn of the Conference. They never tired of singing it. Some of the Korean leaders suggested that it be sung at family prayers each morning, and this is now the custom in not a few homes.

The most thrilling hour of the Conference came when Rev. C. T. Collyer called upon the delegates to give their whole time for so many days during the next three months to working for the lost. I was amazed at the marvellous response to the appeal. Sometimes there would be 10 or 15 or more men on their feet at once eager to call out their "days of service." A merchant arose and said: "I am going to do this work continually; but I will devote my entire time to it for one week in every month," making 21 days during the next quarter.

A boatman said he would give 60 days to the Lord during the three months. A third declared he would give every day, *save Sunday*, when he wanted to attend church himself! Another said he could only give three full days, but he was going to preach every day no matter where he was. A travelling merchant said he was going to preach all along the road, but he would give six entire days. One man aroused enthusiasm by stating that he would devote 60 of the 90 days to the Lord, and would keep on in this way until the million souls were won. At length the blind man arose—the one who had walked 20 miles to be present—and said he would give the entire ninety days to the work. One of the women delegates said she could only promise six days, but she was going to preach to everyone she met. The total number of days promised was 2721; or the equivalent of one man preaching Christ constantly for seven years, seven months, and five days!

The second notable gathering I attended in Korea was a great Men's Bible Training Class held at Chai Ryung, 15 miles from a railroad. It was one of those classes for the study of God's Word for which Korea is famous. Each winter the country is fitfully honey-combed with classes for both men and women at which hundreds of Christian workers gather from scores of villages to spend a week or two studying God's Word. In these classes lies one of the open secrets of the marvellous progress of the gospel in Korea. Between 500 and 700 men had come to Chai Ryung, some from long distances, to spend eight days at their own expense learning more of the Old Book.

As at Ichu, the climax of their enthusiasm for souls came when Rev. W. B. Hunt asked how many of those present would devote their entire time for a part of the next three months to winning others to Christ. In a moment ten or more were on their feet declaring they would give the entire ninety days to God for the work. Others said they would give 60 days, others 30, and so on, until in a few moments over 4,000

days had been pledged. This was later increased to over 5,000 days of self-sacrifice for God and souls, or the equivalent of about 14 years of service for one man!

During the sessions of the Chai Ryung class the men also purchased over 5,000 gospels, at one sen each, to take back to their villages, and give to unbelievers as a means of leading them into the light. This widespread distribution of God's Word, by the Koreans themselves as a method of personal work, is one of the prominent features of the campaign. Already in less than three months over 250,000 gospels have been sold to the missionaries or Koreans, and 400,000 have been ordered from the printer.

The Koreans are praying for souls with an intensity and simple faith which puts to shame those of us in Christian lands. They think nothing of spending all day or all night in prayer. Last winter during some revival meetings in Sungdo it was a common thing for Christians to go out on the hills after the evening meeting and kneel on the frozen ground while they cried to God for the outpouring of the Holy Spirit. At Chai Ryung at 5:30 each morning several Koreans came to the home of the missionary with whom I was staying to spend an hour in prayer with him. At Pyeung Yang Pastor Kil and an elder were in the habit of meeting at the church for prayer at dawn each morning. Others heard of it and asked permission to meet with them. Mr. Kil announced that any who wished might pray with them for a few days at 4:30 A.M. The next morning people began gathering at 1 A.M.; at 2 A.M. a large number were present; and at 4:30 A.M. over 400 had assembled. Is it any wonder that they have faith for a million souls in Korea?

Because of the oppression of centuries the Korean is often lazy and shiftless, but when he becomes a Christian his transformation is marvellous. He becomes an intense personal worker. In many Korean churches it is a kind of unwritten rule that a new convert must lead someone else to Christ before they are admitted to church membership. A day or two ago I was told of a big burly Korean who had been a drunkard and criminal. He found Christ, and less than a year later, when the missionary visited the heathen district in which he lived he found 200 believers in three villages as a result of that one man's efforts. In another village the membership of the church was recently doubled in a month. Upon investigation it was found to be due largely to the prayers and work of one man. They said the man simply prayed the people into the church.

One of the foremost missionaries in Korea is Dr. James S. Gale, of Seoul. He has been here for a score of years, and is the author of "The Vanguard" and other books on the country. In response to my request for his opinion of the million souls movement he gave me the following:

"The present moment calls for special effort in Korea. Its watchword of 'A Million Souls' rings out at a time of supreme national hopelessness. Wrecked and humiliated through her own failures, incapable of self-defence or self-government, she has fallen to a place of contempt among all nations. Authority no longer rests with her, finances are out of her control, the world of graft and fraud in which she lived has been spirited away, and today stripped, and convicted and undone, she looks for a Saviour. This is the supreme moment. We cannot reckon on the future or foretell it. Now is the moment, and it is here: the wide-open door, the humbled people, the waiting heart. Will he come, this great somebody for whom they wait? Is it the Church? Is it the Salvation Army? Is it Education? Is it America? Who will save them? This is the question. Jesus the Nazarene, specialist for all hopelessness, for despised ones, incapable ones, impure ones, fools and knaves, thieves and robbers, outcasts and ruffians of men and nations. He is here, touching this one and that. Reader if thou knowest how to pray, pray that this moment may be made sure, this sealing of a hundred and forty-four thousand and all the extra ones to make up the million."

Will you not pray, and pray daily for a great outpouring of God's Spirit upon Korea? A call has just been issued by a committee of missionaries in Seoul asking that March 20, 1910, be observed in America, England, Australia, and other lands as a "Day of Prayer" for Korea. It is suggested that on this day the million souls movement be explained both in church and Sunday School, and all Christians be requested to join in daily prayer, alone and in little groups, for such a mighty outpouring of God's Spirit upon the land that the million converts may be secured by the 9th of October, 1910. The missionaries are convinced that NOW is the hour of crisis for Korea. Will you help by prayer?

King in the Christ that is to be."

"The Million Movement" (1909)

Dr. Chapman Alexander meetings, the Revivals of 1904 to 1908 had stirred the religious zeal of the Korean native church and built up a widespread passion for winning non-Christians to the new faith; ~~we~~ witness the generous contribution of preaching ^{days} all over Korea. The missions were cooperating: The missionaries were ^{talking} ~~telling~~ closer union efforts all over. ^{Korea} More spiritual efficiency by prayer and consecration ~~was~~ a great opportunity: An open door for 'saving souls' seemed upon them.

A feeling of a new crisis was in the air. So in 1909, three young missionaries of the Southern Methodist Church, Rev. F.K. Gamble, Dr. W.T. Reed, Rev. M.S. Stokes, felt a lack of power in their evangelistic work and believed that the Spirit of the 'Great Awakening' of 1907 had begun to wane. They resolved to devote a period to Bible study and prayers and for that purpose went off to a mountain resort with a few Koreans to spend a week in prayer. On the fourth day the meeting was continued until midnight and didn't stop there. At last God's Spirit came upon them in great power. Then later the same day as they prayed God's presence seemed to fill the room. They arose with hearts full of joy, confident that God would surely manifest His power in a wonderful manner in Korea. The three young missionaries were now seized with a passion for long periods of prayer. A short time later they spent another week in the mountains praying day and night for a mighty outpouring of God's Spirit. At the conclusion of this, Mr. Stokes went on ^{an} itinerating trip with his heart on fire for 'souls'. In two of his circuits he asked the Koreans if they would not watch and pray for fifty thousand souls in the dis-

strict during the coming year. They responded so eagerly that the Annual Conferences of the Southern Methodist Church, which came about three weeks later adopted a watch-word of "200,000 souls for Christ." Then Dr. Reed at a meeting of the General Council moved the adoption of a common watchword for the entire missionary body. He was appointed chairman of a committee which after consideration and prayer adopted as the national watchword for all Korea missions, "A Million Souls for Christ". It was within three hours after this adoption of this watchword that Dr. Wilber Chapman and Mr. Charles Alexander and their party arrived in Seoul in the course of their missionary tour throughout the Orient. The Chapman-Alexander mass meetings ^{were} in good old revival style and their immense dramatic appeal helped to get the 'Movement' started. A Mr. Harkness of the above band wrote a special song entitled, "A Million Souls for Jesus" that had a strong emotional appeal. As might have been expected, the ^{whole} ~~entire~~ ^{CHRISTIAN} evangelical constituency in Korea joined with the above party and prosecuted with zeal in the Million Movement. It gave expression to pent-up emotions and was a national undertaking. The in-gathering of the harvest was to be almost entirely in the hands of the native Christians. Of course, a good many missionaries got out like Mr. Stokes and made appeals directly to non-Christians. But mostly the missionaries had regular work to do like ^{work in hospitals} teaching in schools, and so forth, and could only get out Sundays, as I did.

Now came to hand an idea started by a Presbyterian pastor of Pyongyang, "Kil moksa" by name, which was asking Korean congregations to give days of preaching, and the Koreans responded to this quite enthusiastically. 'The Korean Mission Field' said afterward that poor and hard working Koreans were inspired during this period to give 100,000 days of preaching. However, under the stimulus of the Move-

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ent, a large number of speakers were enrolled. How many, no one knows exactly. Dr. Rose says the increase enrollment of adherents in northern Korean missions was 150 per cent, or an increase from forty-four thousand to one hundred ten thousand during the period, 1907 to 1910, due presumably to revivals and "million" movements. But ten years later in 1920 the total adherents of the same church was only 115,000. It took this large mission with its missionary personnel, an average of 130, and also many trained native pastors just ten years to absorb and train the 70,000 seekers that came in through the special movements. In the Methodist mission the gain in enrollment was about 11,000 for the same period, or a gain of almost 100 per cent over 1906. But the biggest gains were in 1907, time of the 'Confession Revival', and not during the Million Movement. Then the membership almost doubled the rolls of 1906.

Philo comments on the results of the 'Million' Movement in the history of the Presbyterian mission in Korea. "Some think the slogan itself was a mistake. Within another year, many of the new converts had lapsed. However, all agree that the Million-Souls Movement was a wonderful, beneficial period, coming at the time of annexation of Korea to Japan. The gloom in many hearts of the Koreans was dispelled by finding a new hope in religion. Some like Dr. Baird thought

corruption during the campaign maintained peace and order during the trying year of the 'annexation.' A million of Mark's gospel were published and distributed in Korea during the campaign.

The Southern Methodist Mission at that time was composed mostly of men who were raised and trained in an intensely emotional revivalistic atmosphere which prevailed at that time in the southern churches of the United States. Prayer and testimonies in long, drawn-out meetings were proper religion to them, so naturally, converting the Koreans

and building a native church was to be carried out in the good old-fashioned way. Why should the process be long, drawn-out when God was perfectly able to change the depraved nature of the Koreans and grant a second birth to one and all in a twinkling of an eye if the missionaries had faith enough and prayed hard enough? There is no question about the enthusiasm of these early workers: It ^{was} concerned ^{with} the faithful teaching of the spiritual path to heaven.

At this time, Songdo was the center of ^{this} Korean mission endeavor and a majority of that mission lived there in ^a rare concentration of missionaries of one mission. Dr. Stokes especially was a man of intense enthusiasm which was catching. (He was a great ^{golf} pal of mine later on) This situation gave a most favorable atmosphere for abandonment to ^a spiritual rush toward fulfillment of their vision. But in spite of the rare spiritual record in this effort, no remarkable establishment of a strong native church came about. In fact, later after this enthusiastic effort, ^{this group} of missionaries were gradually scattered to other stations and some back to the United States, leaving a number of vacant missionary residences, and no outstanding institution ~~remained~~ to represent fruitage of the unprecedented effort by a strong mission. Did the disadvantages outweigh the advantages of the Million Movement? I'm inclined to think they did for the following reasons. First, the fixings of such an impossible number as a goal for one year's harvest and falling so ^{far} short of fulfillment as to seem like a failure was a bad blow to the prestige of the ^{whole} missionary body of Korea, as the watchword was adopted and pushed by them.

Second, the revivals of 1906-7 ^{had} built up a belief in the supernatural powers of the missionary so that believers and even non-believers thought that probably God would give these missionaries

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they prayed for, even to a million believers. The failure destroyed this confidence in the ^{spiritual} power of the missionary.

Third, this asking and trying for numbers as a goal was carrying the emotional enthusiasm of the more healthful revivals to an absurd extreme, where mysticism had left slow practical educational methods of character building far behind, outdated, so to speak. As the more practical-minded, who saw more clearly how impossible it would be for the mission forces as they existed to digest and recontact such a mass of newcomers, were polarized and could not cooperate ^{as} heartily as they had in previous revivals. These felt they had been misled by the irrational enthusiasm of the mystics. Thus a rift in mission ranks developed, ^{And} the slogan startled the Japanese officials who had before them a job of building up the confidence of the Korean people in their ^{new} and alien government. They didn't know what it meant and immediately began to get suspicious of the missionaries in Korea, thinking that they had some deep-laid scheme to undermine their ^{very} object in Korea: perhaps the missions were extending a sympathetic hand to those Koreans who were dissatisfied with ^{the} political viceroyship of Japan. A Korean church or churches with a million members, one-tenth of the whole population, would be a menace to the Japanese purpose of pacification and political adoption of Korea. So they started anti-Christian propaganda and secretly the power of the government was marshalled to undermine the influence of the missionaries.

So I think the free natural growth of the churches was hindered by this unwise ~~push~~ push for numbers. A definite drop in attendance and membership in statistics in both the large missions of Presbyterians and Methodists occurred. Attendance in churches dropped to 1911 down 21,000. In the Methodist church the membership--

only 300, and there were only half as many baptisms in 1911 as there had been in 1909, and the aroused antagonism of the government to missionary work accounts for some of the mystery of the conspiracy trial, which was, without doubt, put on to discredit the leadership of the Korean church, both native and missionary. But of this we will speak later on.

Pyeongyang, February 7, 1909

Dear People,

I started a letter to you folks on January 31st but for some reason, it was not finished. I wish I could see you all. It would do me alot of good. Seems as though I have been shut off in space. Don't suppose you feel left out for things, probably about as was with you in the past.

Louise and Evelyn are fine and thriving. They think Korea isn't so bad after all. Yet the winter has been the worst in ten years, though without snow. There's been lots of cold wind right off the plains of Siberia. However, yesterday and today have been warm.

We have our carpenter making for a new home which will be built of brick. I'm now buying timber, brick, and stones, and so forth, so as to be ready to start building when the Spring opens up. I like the prospect of a new home, but it takes alot of time to look after such things out here. Not many weeks ago I took a trip to Southern Korea to see our mission station work in Kengju, where the new recruits, the Williams, are now stationed, just to get to know some of the other work of our mission. When I rode down on the train, I got acquainted with a British member of the House of Commons. He was in the Orient as a member of the 'Opium Conference', which meets soon in Shanghai, China.

The young King just inaugurated by the Japanese Protectorate, was up to Pyongyang on a trip across his realm, of course, accompanied by the Japanese Resident General, Prince Ito, and you should have seen the silk-tile hats and swallow-tailed coats, of all vintages, styles, and ages, worn by those attending the welcome functions. The pomp was somewhat oppressive and almost funny, considering the realities behind them. I was one of the missionaries who were invited to a conference with the young King, and his Excellency, Prince Ito. I had no silk-tile hat, and felt out of place and a mere sightseer of such a successful pomp. Nothing important was said. We just drank tea and acknowledged introductions for half an hour. It was a big feast, and one wonders just what made a real leader and famous person like Ito lend his aid to it.

We have just received sixty new students for the Spring term and I will start teaching now in a couple of days. We have a new missionary teacher at our college; Mr. J.W. Billings, a single man who arrived in Korea last August, and has been studying the language since. He seems to be a hard worker and fully dedicated to his missionary task. He will teach history and wants to do educational work. He fits into our college well. But, as you know, most of the students will be taken to be language students for a couple of years.

Yours all,

Arthur

Pyeongyang, Korea, April 4, 1909

Dear people,

It has been a long time since I wrote you as a correspondent, but even though I haven't written I have been thinking of you in my heart as much as before.

It is Sunday morning and Arthur is taking a little extra sleep. I'm glad he is. He'll get up in time to go to his city chapel. Now he is having a few days of rest from teaching, as school is for a short vacation. He planned to go to Sungdo, a South-Methodist Mission station down the railroad, about six hours' ride.

He packed a valise and went to the depot only to find that the train was four hours late. So he decided not to go. I am so glad to see him coming back. This maybe sounds selfish, and I know it is, but it's no fun for me to stay alone out here so much.

Rev. and Mrs. Charlie Morris and their little daughter, Charlotte, arrived here last Friday afternoon. They're staying at Dr. Noble's home. They have been in America on a year's furlough. They sailed from New York to England and then visited at Mr. Morris' family home in Ireland and afterwards came back through Germany, Russia, and the Russian railroad to Korea. This is quite a trip, don't you think?

We and I may go home that way, but we are not quite sure yet. Mr. and Mrs. Wallen, Presbyterians, are going home at the same time and by the same route. They have four children. If we went with them it would be quite a crowd going together. We cannot start until after our annual meeting in June, although we may have two small children along! Our second will arrive in June. What do you think of that! Wouldn't it be funny if it--boy or girl--arrived during our conference here? How would you like a new grandson?

Where do you expect to be living this summer? I hope you'll be just the same place where I left you. If, I think it would be good there. I love to be with you. Won't we have great time together? Arthur is thinking and talking more of home lately since he has made plans for turning over his work to someone else. His school closes May 13th and then the Normal classes open and last a month--all the end of June.

The 23rd will be the Annual Conference date and another day. I am growing like a weed. Mrs. Morris hadn't seen her for a while and when she saw her when she returned the other day, she said, "What a beautiful child! Such pretty golden hair and complexion, how sweet she is. I just love her". Well, I'd better close.

With love,

Louise.

Mr. Methodist School Labors in Pyongyang

Before Rufus and Billings came in 1908, the three who were in Pyongyang before I went, were graduates of Drew Theological Seminary. Naturally, they had good theological ideas and principles well-grounded and were well-versed in Methodist doctrines. They were called to missionary work after good preparatory study, and so were in a class by themselves, even sometimes letting this be known to less well-equipped brethren. These were Rev. J. Arthur Noble, Rev. Charles D. Morris, and Rev. John E. Moore. But these men were individualists and fairly liberal in theology, and were also open-minded on methods of education. They were willing to cooperate in a loose way, based on Wesleyan methods. Noble, Morris, & Moore (the Koreans called the missionaries)

dominated the Pyongyang station and district, as he was the senior missionary and the one district superintendent in those early years of my work in this northern city, and Dr. Noble was a real inspiring leader, as he had a large view of the possibilities of the Korean church and he was zealous and active in all phases of the missionary work. He was a model itinerator and organizer of churches. No distance was too far if the Lord's work called. He inspired the infant church and leaders with confidence and under his care and attention, churches sprang up everywhere. Neither long services nor long walks seemed to tire him out. His enthusiasm and strength seemed always sufficient to meet the multitudinous demands made on him from every side; ~~for~~ he was always ready with sympathy and help in any emergency. When the ladies of the mission wanted anything done, they always passed the rest of us up if Dr. Noble was around. He seemed to love critical and even dangerous situations, at least he always dove into the center and proceeded to direct the corrective activities. In fact, he was a real leader in this pioneer work. Both he and Mrs. Noble loved to be in the forefront of this battle, and liked to know that they were leading. Sometimes this desire to be in front seemed to be almost an obsession and this caused complaint and criticism among the fellow workers. But in the early days, this kind of leadership was essential to the coordination of the Methodist work, as we had no close organization or a ^(Nevius) ~~New~~ plan like our Presbyterian brethren.

As Dr. Noble saw clearly, the need of educated leadership of all kinds, not only 'Ministerial', but 'Lay', was absolutely necessary if the Korean church was to continue to grow and expand indefinitely. He was always an enthusiastic supporter of educational work and he advocated even an industrial school and collected money for such a plan.

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even before our Union project started in P'yongyang. The money he collected from Koreans and American friends was finally put into the construction of Science Hall. Dr. Noble always encouraged me and always lent a sympathetic ear to all my "evolutionary" schemes.

Mr. C.D. Charles D. Morris was just 'Charlie' to most of us. He was pure Irish born in the *Emerald* Island and had a fund of jokes which he liked to tell over and over. We all laughed at his jokes and sometimes at him, but he never seemed to care, and seldom knew the difference. But nevertheless we respected and loved him, for we all recognized that the roots of his spiritual life went deep; ~~for~~ the purity and sincerity of his thoughts was very obvious. He had little selfishness in him and his views were catholic. He trusted in, believed in his fellow missionaries and the Korean leaders that close contact with him; ~~and~~ his sweet and sympathetic disposition always inspired them ^{to} more noble and sacrificial lives. There was no backward look for him. His eyes were always confidently on the future, unshakably optimistic on the success of the missionary effort in Korea. His enthusiasm always kept up our flagging spirits. I think that there were few missionaries with his ^{faith} ~~faith~~ in God's wisdom, goodness, and power.

As he was over thirty years of age when he came to Korea, he never spoke the language fluently and even had a little ^{stutter} ~~stutter~~ in his voice. However, as he was always so much in earnest when he spoke, he always compelled attention and became a very effective itinerator. Mr. and Mrs. Morris were good friends of ours, visiting in our home quite often, and we enjoyed their company, and all during Mr. Morris' life, we were on a friendly basis. As Charlie was not strong physically, he did not enjoy strenuous sports and was so careful of himself that he sometimes was fussy, so we could not be active pals as

with Carl Rufus.

Of educational methods, Morris was frankly ignorant and so he was willing ^{that} ~~that~~ some of us be trusted ^{should} ~~to~~ carry out our mission educational ideas. He believed in Christian education, or the education of Christians and initially was very enthusiastic about the Academy and College, largely because of his ideals of church work in the Christian church. But he later agreed with me that the educational program of the Pyonggang Presbyterian station largely influenced by ideals held by both Dr. Baird and Moffit, was too narrow in scope and that this should not be forced on Methodists, who held some ^{thing} ~~different~~ ^{different}. Whether our way was better or not was always a bit doubtful in his mind, but his loyalty to Methodism put him on his sides as Methodists. He was very persistent and determined in defence of his friends and could get very indignant over mean acts of policy, maneuvers, and such.

In times of stress and trouble, he was a brother, indeed. Rev. J.Z. Moore, or "J.Z." as we called him, was from the start an earnest, zealous missionary. There was a thing erratic or unstable about him. His steadfast, firm attitude was a decided help to one like myself, at ~~first~~ ^{at first}, who was a trifle unsure about the whole problem ^{of} ~~about~~ the salvation of the heathen. Moore's theological training and his firm belief that "John Wesley" had shown the way to the development of a church, even in a heathen land, added to ^{his} four year's seniority of age, made me respect him and even follow his example in much of my church work. But Moore was always a bit too 'brokish' for me. When we were at vacation; ^{up river} ~~he would~~ sit with a book in his hand most of the time, browsing, the Bible, and so forth. Well, I spent a good deal of time in ~~the same way~~ ^{the same way}, and I ~~usually~~ ^{usually} could ~~persuade~~ ^{persuade} him to take a walk or play tennis. ^{if} ~~He often acted as such recreation were not only unnecessary,~~

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63.

but frivolous. So I really didn't get much close fellowship with Moore, although I liked to get his opinions on our common problems. Moore concentrated on his particular job.

From 1906, the 'West Circuits' we called them, ^{were his job} he never concerned himself very much about the rest of us and what we were doing, except in academic debate. He organized his circuits and churches well, as can be seen from his 1907 report, and because of this, the west circuit stood at the head of the mission work in Korea. It was conceded to be the best evangelist job in our Methodist work. He helped to get adequate church buildings by offering to give a portion of the cost and ^{it} in the U.S.A. if the local church members would raise the rest. He worked this scheme all over his circuits; of course; this necessitated his raising considerable funds in the United States; but he seemed to be always successful in this, too. His ideas about training leadership for his circuit and for the Korean church is voiced in the following words:

"As we work, we must keep our eye on the man of tomorrow. Some of our best efforts should be placed upon these day schools. The man of tomorrow is there and it is far more important to 'form' them than to 'reform' them later on."

These day schools ^{came in} are the following: order:

[1906]--he had thirteen day schools with 231 pupils

[1907]--seventeen schools with 473 pupils

[1909]--66 schools with 1,817, and 72 teachers

[In 1909] expenditures in these schools were about 11,767 yen, was raised from special gifts from America, but he didn't stop schools. He wanted teachers, so he helped boys in our Chris-

tian Academy in Pyongyang and sent a lot of scholarships for us, and

was the best feeder to our High School + And College, which is helped build up.